

The Believer's Wish:

A
S E R M O N

Occasioned by the

D E A T H

Of the REVEREND

Mr. *JOHN HILL*,

Who departed this Life, *Feb. 26. 1745-6.*

Preached *March 16.*

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the CHURCH to which he was Pastor.

By THOMAS HALL.

L O N D O N :

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PHILIPPIANS iii. 8, 9.

— *That I may win Christ, and be found in Him.* —

ASERIOUS Attention to these Words may soon convince us, that they afford many useful Instructions, very suitable to the present solemn and mournful Occasion: Tho' neither the Service, nor the Subject, was of my own Chusing; as many of the sorrowing Friends can tell. Both were allotted me by the Providence of God, thro' the Suffrage of this Church, in Concurrence with the dying Request of its worthy *Pastor*, lately deceased. Notwithstanding, therefore, I am under many Infirmities, both of Body and Mind; and tho', in the present Case especially, a peculiar Difficulty attends me; yet casting myself upon the Divine Assistance, and waiting for a fresh *Anointing from the Holy One*, I thought it my Duty to comply with what I took to be the Call, both of God, and Man.

No sooner indeed was the Subject given me, but I immediately remembered, (for I trust I shall never forget it,) what an admirable Discourse was preached by Mr. *Bradbury* upon these very Words, at the publick Interment

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of the late Reverend Mr. *Bragge*, of honourable and precious Memory : A Sermon, which (I desire to own with Thankfulness,) I first heard, and afterwards read over and over, I hope with some real Profit; I am sure, with much Delight and Pleasure. Under these Circumstances, that Passage of *Solomon* frequently recurred to my Thoughts, not without some Discouragement, *What can the Man do, that cometh after the King (a)?* Yet it is hardly to be imagined, that all who hear me this Day have seen that evangelical and judicious Performance. I could wish indeed, it was in every one's Hand: Tho' if it were, still we know, that of old, *fine Linnen* and *Goats Hair* were equally accepted among the *Offerings* of the LORD (b).

From the concluding Paragraph of that Sermon, I shall borrow a few Expressions, to be the Introduction of this. For as I cannot but agree with the Sentiments therein contained, so the very Quotation may serve as an Apology (if any Apology at all can be necessary,) for paying a Regard to *the Injunction* which your *Pastor* left me. This was, "That I should
" *here say nothing in his Praise.*" For he likewise was of Opinion with Mr. *Bradbury*, that to give *high Encomiums* of departed Friends is too much become "a popular Vanity; and
" very often *Funeral Enlargements* are full of
" *Partiality and Hypocrisy*, and are no less than
" offering Incense to the Dead, and no better
" than

(a) Eccles. ii. 12.

(b) Exod. xxv. 4.

“ than laying a Snare for the Living.” It is true, GOD knows when they are so, and when they are not.

However, You that have enjoyed the Benefit of *Mr. Hill's* excellent Talents, of his instructive Labours, exemplary Walk, and edifying Services, both in Publick and Private, for above Ten Years past, cannot be supposed to want *his Character*. His *Profiting in Divine Things* has remarkably appeared unto You; and You have *fully known* his *Doctrine*, his *Manner of Life*, his *Purpose*, *Faith*, *Long-suffering*, *Charity*, *Patience*; and that, under the frequent Returns of very painful and sinking *bodily Afflictions* (c). But *out of them all* GOD has *delivered* him: And we doubt not, but that he now has a perfect Understanding, and rich Experience, of what it fully means, to *win Christ*, and *be found in Him*.

But lest I should violate *his own Injunction*, I must wave all such Topicks as these, and directly apply myself to the Consideration of the Words I have read.

And here, as one observes, “ We have the
“ sweet Strains of a *Gospel Spirit*, which ever
“ aims to advance *Christ above all*, to give
“ Him the Throne, and make all his Compe-
“ titors his Foot-stool.” That we may enter into the Meaning and Spirit of these Words, we are to consider, that at the Beginning of this Chapter *the Apostle* strictly cautions against those *corrupt Teachers*, that *dishonour Christ* by attempting

(c) 2 Tim. iii. 10, 11.

tempting to *make a Medley of Law and Gospel*; who, while they profess to *receive Christ Jesus the Lord*, do covertly *seek for Righteousness, not by Faith, but as it were by the Works of the Law* (d). Now in Opposition to their erroneous Doctrine and pernicious Practice, *the Apostle* declares, under the Authority of an infallible Inspiration, that whatever be the external *Religious Privileges* which a Man can enjoy, whatever be his *inherent Righteousness*, or high *Attainments* in practical Godliness; yet *in Point of Dependance*, they must *all be renounced* and set aside, under a deep and full Conviction; that they cannot be *any Part* of the Ground, Matter, or Cause, of his *Justification before GOD*.

He farther teaches plainly, that *the Righteousness of Christ*, and *that only*, must be depended upon by Faith, as *the sole Foundation* of a Sinner's Acceptance with the Most High. And for the Direction and Encouragement of others in this very important Affair, he proposes and presses *his own Example*; declaring, (as well he might,) that upon all Accounts, even in his *unconverted Estate*, he had as many *external Privileges* and Prerogatives, with as much *Self-Righteousness* to boast of, as any one of his unbelieving Countrymen could be supposed to have; (*Ver. 4, 5, 6.*) tho' of all Nations under the Heavens *the Jews* were favoured with the most happy Advantages. But as to *those very Things*, which, before he knew *Christ*, he accounted his *Gain*,

(d) Rom. ix. 32.

Gain, his Treasure, his Ornament, and his Glory, (*Ver. 7.*) he now *renounced them all*; being firmly persuaded, that how beautiful soever they might make him appear in the Eyes of Men, yet they could by no means recommend him in the Sight of the great God. And as this had been *his Judgment*, so a correspondent *Practice* had been his Care, ever since he was brought into an experimental Acquaintance with the *transcendent Excellency* of the *perfect Righteousness* of the Redeemer.

Nor did he think, that a *single Declaration* of his Example was sufficient; but he *repeats it* with a most solemn Asseveration, saying, (*Ver. 8.*) *Yea doubtless, and I count all Things but Loss, for the Excellency of the Knowledge of Christ Jesus my Lord; &c.* Where his Expressions are so heightened, as to shew us, that he *renounced*, not only his *legal Righteousness*, and the Round of *Religious Duties* which he performed, while he served in the *Oldness of the Letter*; but likewise all the *evangelical Obedience*, and *Gospel Holiness* which he wrought, after he was enabled to *serve in Newness of Spirit* (e). He renounced *all that Righteousness*, which did consist in the thorough *Renovation of his Soul*, or which flowed from the truly gracious, divine, and supernatural Principles of *Faith, Repentance, and Love*. And tho' these Principles did produce in his Life and Conversation a Course of the strictest *Self-Denial*, of the most laborious *Diligence*, of the most painful

(e) Rom. vii. 6.

ful but yet chearful *Suffering*, with an unspotted and fervent *Zeal* in promoting the Cause of *Christ* and his Gospel Kingdom, still he renounced *all Dependance upon these Things*, as the Ground of his Hopes of Pardon.

And tho' by his shining *Attainments*, and illustrious *Example*, in such important Services and useful Blessings as these, he was eminently enriched *above other Christians*, yea above the rest of *the Apostles themselves*, yet he did not dare to lay *any the least Stress upon them*, as if they could *justify him* from any Transgression which he had committed. Nay, in settling the Account betwixt God and Conscience, he knew that these Things would but bring him in *a Debtor to the Grace of GOD*, instead of discharging him from the Guilt of any one Sin. And if, through the Treachery, Unbelief, or Pride of his Heart, he was at any Time secretly inclined to *place any Dependance upon them*, he found, that therein he contracted *fresh Guilt*; and thus, instead of being a *Gainer*, he became a most unhappy and miserable *Loser* thereby. Every Thing, therefore, that might be called *his own Righteousness*, he rejected with Detestation; *counting That*, and indeed all Excellencies of the Creature, *but Dung*, in Comparison of the Security, Safety, and Happiness, which he was sure he should have by *winning Christ*, and being *found in Him*.

This, I humbly conceive, is a faithful and just Representation of the *Apostle's Doctrine and Practice upon this Head*; entirely agreeable to his

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his own Expressions in this Context, and particularly in the *two Verses* wherein the Text is found. They run thus: *Yea, doubtless, and I count all Things but Loss, for the Excellency of the Knowledge of Christ Jesus my Lord; for whom I have suffered the Loss of all Things, and do count them but Dung, that I may win Christ, and be found in him, not having mine own Righteousness which is of the Law, but that which is thro' the Faith of Christ, the Righteousness which is of GOD by Faith.*

This then was the Matter of the *Apostle's* chief Concern: This, the happy and enriching Privilege, which he most desired; *viz.* That he might *win Christ, and be found in Him.* "Here are two Words, but they bear very much the same Sense." This Desire, being the Sum of the *Christian's* Hope, is common to *all the Saints.* The *Apostle* himself could wish no more; and the *weakest Believer* desires as much. Accordingly our *Observation* from the Words shall be,

That thro' the whole Course of a Believer's Life, his great Concern is, that he may *win Christ, and be ever found in Him.*

This Desire is wrought in the Heart of a Believer, at the Instant of his Regeneration; and it *abides* with him, thro' all the Vicissitudes of his Outward Condition, and all the Changes of his Inward Frames, to the very utmost Period of his Life. That which is *the First*, is

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also

also *the Last Breathing* of Faith: And what it constantly aspires after is this, to *win Christ, and be found in Him.*

In the Progress of this Discourse, I shall attempt,

I. To give some Account of *the Spring of this Desire.*

II. To shew, what is included in the Desire to *win Christ.*

III. What is included in the Desire to *be found in Him.* And then,

IV. Direct to some suitable *Improvement* of the Hints contained in the Language of the Text.

I. To give some Account of *the Spring of this Desire.*

Here I shall very much confine myself to the Consideration of *the Apostle's Case.* For the Convictions and Experience, which lay at the Bottom of *his Desire*, must, as to the Substance of them, be *the Spring* of the *like Desire* in every other Believer. Nor is it to be supposed, that the Language in the *Text* should in Truth ever become the Language of *any Man's Heart*, till thro' Grace he has been brought in some Measure into a *real Experience* of the Things,
that

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that are now to be observed concerning *the Apostle*: Which are these Three.

1. The Weight of *his Concern* about a *Deliverance from the Guilt of Sin*.
2. The Clearness of *his Conviction*, that he could *never be justified* by any *Obedience* or *Righteousness* of *his own*.
3. The Fulness of *his Assurance*, that *thro' Faith in the Righteousness of Christ* he should be *fully justified* from all his *Transgressions*.

One Thing remarkable in *the Spring* of the *Apostle's Desire* was,

1. The Weight of *his Concern* about a *Deliverance from the Guilt of Sin*.

No sooner had *Christ* said to him, *Saul, Saul, why persecutest thou me (f)?* but presently he was *self-convicted*. The Provocations of *his Life*, in his *Persecution* and *Blasphemy*, stared him in the Face. Nor could the Wickedness of *his Heart* lie any longer concealed from his View. He quickly perceived, that even *an unclean* or *a covetous Thought* makes a *Man chargeable with Sin*, and proves him to be a *Transgressor*. He had likewise a Discerning of the Guiltiness and Corruption of *his Nature*; and soon understood,

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what

(f) Acts ix. 4.

what he afterwards taught with the greatest Plainness, that *thro' the Disobedience of the first Adam* he with *all* the rest of Mankind *were made Sinners* (g). He knew *the Wages of Sin* to be *Death* (h), that is, such a Punishment as stands in a direct Opposition to *Eternal Life*; and this, he could not but be assured, was *Death Eternal*.

No Wonder therefore, that (referring to the Time of his first Conviction,) he should say, *When the Commandment came, Sin revived*; nor that, by reason of the heavy Load of Guilt which lay upon his Conscience, he should add, *I died* (i): Whereby it is signified, that for a Season he sunk under the overwhelming Expectation of the Vengeance of Heaven, which he knew he had most highly deserved; for he stood *self-condemned* before God. And when, in the Distress of his Soul, he cried out, *Lord, what wilt thou have me to do* (k)? his Address, we may justly suppose, carried in it the like anxious Application, as was afterwards made to *himself* and *Silas* by the *Taylor*, saying, *Sirs, what must I do to be saved* (l)? And since *Saul* put the Question *with Trembling and Amazement*, this shews, that he was under the most weighty Concern, how he should be *acquitted* at the Bar of an infinitely righteous and holy God; or how he should be *justified* and *accepted* by the Supreme Lawgiver and Sovereign Majesty of Heaven and Earth, before whom *none*
can

(g) Rom. v. 19. (h) Rom. vi. 23. (i) Rom. vii. 9.
(k) Acts ix. 6. (l) Acts xvi. 30.

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can stand, when once he is angry (m). The Recollection of this is necessary, to lead us into *the Spring of the Apostle's Desire.* To the same Purpose we should likewise remember,

2. The Clearness of *his Conviction*, that he could *never be justified by any Obedience or Righteousness of his own.*

The *Apostle* had tried all the Benefit, that could arise from his native and external *Privileges as a Jew*, and from a Life, spent (as he thought) in the strictest *Morality and Piety*, and in the greatest *Zeal* for an exact Conformity to the *Ceremonial Worship* which originally was of Divine Institution. These were *Things*, which once he *highly valued*, and laid a mighty Stress upon them. He then thought himself to be in a very safe State and happy Condition, merely upon Account of his Religious Privileges and external Performances.

But upon the LORD's calling him, *his Sentiments* about Spiritual Things were quickly *altered*. Now he perceived, that according to the Sentence of the Law, *one Sin*, even the most secret Sin, *is enough* to exclude a Man for ever from the Heavenly Glory, and to condemn him to the Pit of endless Destruction: For he knew, that *every one is cursed, who continueth not in all Things that are written in the Book of the Law, to do them (n).* — He soon learned also, that *the Law* is so far from giving
Life,

(m) Psal. lxxvi. 7.

(n) Gal. iii. 10.

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Life, that thereby *the Knowledge of Sin* is increased (*o*). The more his Thoughts dwelt upon *the Law*, the greater and more numerous did *his Sins* appear. For the farther he was led into an Understanding of the *Spirituality* and *Perfection of the Law*, the more clear and extensive was the View he had of the *Number of his Transgressions*: And many *Practices*, which he formerly thought to be just and lawful, he now discovered to be really *vile* and *sinful*.—Yea at length he found, that while he continued under the Prevalency of a *legal Spirit*, the more he strove to *keep the Law*, the more he *broke it*: Which came to pass thro' the Corruption and Weakness of *the Flesh*, and thro' the malignant Influence of a guilty condemning Conscience. For as *Sin took Occasion by the Commandment to work in him all Manner of Concupiscence* (*p*); so the Passions and *Motions of Sin*, which were accidentally occasioned by *the Law*, but did immediately arise from a Consciousness of Guilt, exposed him still to sorer Punishment, and wrought in his Members to bring forth Fruit unto Death (*q*).—And this will ever be the Case, while Persons remain wedded to *the Law* as a *Covenant of Works*. For when they fail in the Execution of their solemn Purposes and Promises of Obedience, this very Disappointment excites the Enmity and Rage of our Apostate Nature, both against *the Law*, and against God himself, the infinitely perfect and glorious Legislator.

Thus

(*o*) Rom. iii. 20. (*p*) Rom. vii. 8. (*q*) Rom. vii. 5.

Thus the *Apostle* found, that *the Law* which was originally ordained unto *Life*, had through his Disobedience an unavoidable Tendency to be unto *Death* (r): Hereby he was convinced, that *Righteousness* cannot come by *the Law* (s); or that by *the Works of the Law* shall no *Flesh* be justified (t).

Now who can conceive, but They that have felt something like it, what *Perplexity* and *Confusion* must arise in the *Apostle's* Mind, from such surprizing and humbling Convictions as these? For by the *Thunderings* and *Lightnings* which came from *Mount Sinai*, all his boasted *Schemes of Religion* were thrown down and utterly demolished. And who can tell, what *Distress of Conscience* and *Horror of Soul* must seize him, when *the very Foundation* of his former Hopes of Heaven was not barely shaken, but entirely removed; and *no Ground* was left him in the whole Compass of his *Religious Attainments*, upon which to build the least Expectation of obtaining *Eternal Life*, or of escaping the *Wrath* that is to come? What can we think, but that *the Terrors of the LORD* must then fill his Soul with *Amazement*, with such an Amazement as *slew him*? He was struck *Dead* (as it were) at once: All Spirit and Life was gone: For we are told, that he *did neither eat nor drink for three Days* (u). These Things are to be remembered, when we enquire into
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(r) Rom. vii. 10. (s) Gal. ii. 16, 21. (t) Rom. iii. 20. (u) Acts ix. 9.

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the Spring of the Apostle's so earnestly desiring to win Christ, and be found in Him.

Let us farther observe,

3. The Fulness of *his Assurance*, that thro' *Faith in the Righteousness of Christ* he should be justified from all his Transgressions.

When it pleased GOD in due Time to reveal his Son in him (w), he had the speedy Relief of knowing, that *Christ came into the World to save the very chief of Sinners* (x). By this Discovery he saw, that there was in *Christ*, and thro' His Atonement, a *Way of Access* to the most high GOD with Peace and Acceptance, for all believing returning Sinners, and for himself in particular, notwithstanding the Greatness of his Guilt, and the heinous Nature of his Offences.

Hence he had such a raised Admiration of the *Excellency of Christ*, as He is GOD's *Way of Salvation*, that with a real Detestation of Soul he renounced his former carnal Confidence and Self-Dependance: For he was convinced, that if he attempted to walk in the Sparks of his own kindling, all that he could expect at the Hand of GOD, must be at last to lie down in Sorrow (y). What Things therefore were Gain to him, those he counted Loss for Christ (z): That is, the Things which he formerly reckoned to be gainful and advantageous with regard to his

(w) Gal. i. 16.
(z) Phil. iii. 7.

(x) 1 Tim. i. 15.

(y) Isai. l. 11.

his Spiritual and Eternal Interests, he now counted *prejudicial* and *detrimental*. And it was upon the closest Experiment, that he had found Reason thus to judge: For they had lulled him asleep in a false Security, had swelled him with Pride and vain Confidence, had strengthened his Prejudices against the glorious *Redeemer* of lost Sinners, and hurried him on to *persecute the Disciples of Christ* with the most bitter Rage and Madness. It was then in the very Nature of his *presumptuous Hopes* and *mistaken Zeal*, to put *Salvation far from him*, instead of bringing it near to his Soul: Since, thro' their pernicious Influence, they had ever disposed him to *reject the Counsel of GOD against himself* (a).

But when he experimentally knew, that *the Blood of Jesus Christ* the Son of God *cleanseth from all Sin* (b), even from those vile Abominations for which *no Typical Sacrifices* were appointed of old, How did he then *exalt our Saviour*? How did he extoll *the Knowledge of Christ*, as a Privilege and Blessing, that was *infinitely preferable* to every Thing else that could be possessed without it! No Expressions could sufficiently set forth his delightful Admiration, and high Esteem of *Christ*. And yet the elevated Affection and sublime Sentiments of his enlightened Mind, *fell unmeasurably short* of the real Glories of *the Saviour*; whom he knew to be *the chiefest among Ten Thousand* (c), *One altogether lovely*, and with whom there is *none to be compared*.

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(a) Luke vii. 30. (b) 1 John i. 7. (c) Cant. v. 10.

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The *Apostle* being deeply impressed by such spiritual Convictions and believing Apprehensions as these, through the sanctifying Operations of the *Holy Ghost*, his very Heart was inflamed with the *most vehement Desire*, that he might *win Christ, and be found in Him*.—The LORD grant, that by such sweet and weighty Considerations *our Souls* may be *more quickened* to the like inward Experience!

Having given this Account of *the Spring* of the *Apostle's Wish*, I am in the next Place,

II. To shew, what is included in the Desire
to *win Christ*.

Here I shall make use of one of *Mr. Bradbury's* solid and ingenious Turns, in saying, “ I hope there is no Danger of *mistaking the Phrase*, or putting a Sense upon the Word, that will make it less to *the Praise of the Glory of free Grace*. Scripture has abundantly secured the Meaning of its own Language.” And whenever we read or hear of *winning* this Prize, or how much soever we may be pressed to *strive* for it, still it is ever to be understood, that if we gain it, *the Reward* must be of *Grace*, and not of *Debt* (d). For it holds true of every Sinner, that till *Christ* by the Riches of his Mercy and Love *wins his Heart*, he can never sincerely desire to *win Christ*.

Now

(d) Rom. iv. 4

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Now in common Speech, *to win a Thing*, signifies in general, *to gain* or obtain it to be *our own*; that we may have it for our own Use and Service, according to its Capacity and Fitness to answer any special Purpose for which it may be wanted. And *to win a Person*, is *to find Favour in his Sight*, to have him to be *on our Side*, as our fast Friend, to serve our Interest and promote our Welfare.

And this is what the Believer means, when he desires to *win Christ*: He would *obtain Him*, have Him, and enjoy Him, *as his own*, to answer the great Purpose of his Soul's Salvation, to God's Glory and his own Eternal Felicity. He *desires this*, as knowing, that *he that hath the Son, hath Life; and he that hath not the Son of GOD, hath not Life (e)*. And if he be so happy as to *obtain Him*, still he knows, that the Favour of this infinitely glorious Redeemer can *never be deserved* "by any Thing that Man can do or suffer, receive or improve:" And it belongs indeed to the very Nature of *Faith*, to ascribe all to *Christ*, in such a Manner as to *exclude all Boasting (f)*.

We may then take a View of this Desire to *win Christ*, as including the following Particulars; which tho' they are all inseparably connected, yet each may deserve a distinct Consideration.

1. The Believer would have *Christ*, in *all his Mediatorial Characters*.

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(e) 1 John v. 12.

(f) Rom. iii. 27.

The *Characters* which the Word ascribes to *the Mediator*, are many and glorious; suited to the various Exigencies of the Sinner's Case, and the vast Difficulty that attends the mighty Work of his Salvation. *Christ* is a Redeemer *complete in all Respects*, without any Redundancy or Defect. There is not *any one Character* that He sustains, but what the Believer sees to be necessary: Nor *any one Character* that a renewed Soul can wish to find in a Saviour, but what *Christ* bears it. And the Saints desire to *have Him in every one*, just as the Scriptures have revealed Him.

They would have Him, to be *their Peace-Maker* (g); being assured, that it is He alone who can reconcile Sinners to God, by the infinite Merit of his Obedience and Atonement.

They would have Him, to be *their constant Intercessor*, and *righteous Advocate with the Father* (h); to plead their Cause, to make their Defence, and secure them in Judgment.

They would have Him, as *the Messenger of the Covenant* (i); to be their Instructor and Interpreter, to shew them his own Uprightness, or perfect Righteousness (k), as That, for the Sake of which God is well pleased with Them.

It was indeed with a crafty ensnaring Design, that *the Spies* sent from the *Chief Priests* passed upon *Christ* that feigned hypocritical Compliment, mentioned in the Gospel (l): But what they ascribed to him, was no more than his *true Character*;

(g) Eph. ii. 14.
(h) Job. xxxiii. 23.

(b) 1 John ii. 1.
(l) Luke xx. 21.

(i) Mal. iii. 1.

rafter; for he was really a *Teacher* come from GOD, who *taught* God's Method of saving His People, and *the Way* of their Walk with Him, in the most perfect Manner, *with* an infallible *Truth* and absolute Certainty. The Saints therefore wish to have Him for their *Prophet*; to teach them effectually, and to make them *wise to Salvation*.

They would have Him also, to be their *Judge*, their *Lawgiver*, and their *King* (m); to *deliver* them out of the *Hands* of their *Enemies*, and to *save* them from all their *Vanity*, *Pride*, and *Unbelief*; that they may *walk humbly with their GOD*, and *serve Him without Fear*, in *Holiness* and *Righteousness* before Him, *all the Days* of their *Life* (n).

2. The Believer desires to *win Christ*, and to have Him, *in all his Covenant-Relations*.

He would have the like happy *Experience*, as the *Church* has ever had, that *these Relations* are not empty Titles, but attended with the greatest Significancy and most powerful Influence. He would gladly find, that they are *filled up by Christ* to his own Soul, with all the *Watchfulness* and *Care*, with all the *Counsel* and *Guidance*, with all the *Sympathy* and *Relief*, with all the tender *Affection* and distinguishing *Love*, and with all those *Divine Refreshments* and *Consolations*, which by *Christ's bearing these Relations* his own peculiar

(m) *Isai.* xxxiii. 22.

(n) *Luke* i. 74, 75.

liar People have *Warrant to expect* they shall find in Him, and *Encouragement to hope* they shall receive from Him.

3. The Believer would win *Christ*, and have Him, *with all his Benefits*.

These *Benefits* are the Blessings which are comprehended under those very significant and extensive Terms, *Grace and Glory* (o); or all that is included in *Eternal Redemption*, and *Everlasting Salvation*. It is not indeed the Temper of a true Believer, to *prefer the Blessings* before *the Saviour*: This would be to *prefer the Streams* before *the Fountain*. Nor would he desire *the Enjoyment of these Blessings*, in a Way of Separation from the Enjoyment of *Christ Himself*, if this could be effected. For he *admires Christ*, chiefly for *what He is*, for the Amiability, Perfection, and Glory of his Person; and not chiefly because of *the Benefits* which he confers. Such Love would be despised among Fellow-Creatures. Yet *the Disciples* cannot but *desire* the kind Donations, and enriching Vouchsafements, of *their Master's Grace*.

The Believer therefore *desires*, that *through Christ*, and by His Means, he may receive *the Remission of Sins*, and the Gift of *the Spirit*, with the delightful Train of all his Graces. He would have *a New Nature*, and have it *perfected*

(o) Psal. lxxxiv. 11.

perfected with that Fruit of the Spirit, which is in all Goodness, Righteousness, and Truth (p).

He would have the heavenly and gracious *Adoption*, whereunto God hath *predestinated* all his Children by *Jesus Christ unto Himself (q)*. He would have *the Peace of GOD which passeth all Understanding (r)*, with those *Attestations* of the Divine Spirit, which shall raise his Soul into an *Assurance* of the Love of GOD, and fill him with *Joy unspeakable and full of Glory (s)*. He would be led farther and farther into the glorious *Liberty of the Sons of GOD (t)*; he would be favoured with an abundant Increase and a continual *Growth in Grace*, with an happy Establishment and final Perseverance therein; till, after a compleat Victory over all his Enemies, he shall be made perfectly *meet to be a Partaker of the Inheritance of the Saints in Light (u)*, and there be crowned with that inconceivable *Blessing, even Life for evermore (w)*.

4. Another Thing included in this Wish, is
the Enjoyment of Christ's special Presence.

With Regard to His *Divine Immensity*, it is certain, that *Christ is never at a Distance* from any of *his People*, nor indeed from any of *his Creatures*. But this in itself is *no Privilege*, unless his Presence be attended with some Exercise of *his Goodness*. For they that *make their Bed in Hell*, know to their Torment, that in
the

(p) Eph. v. 9. (q) Eph. i. 5. (r) Phil. iv. 7. (s) 1 Pet. i. 8.
(t) Rom. viii. 21. (u) Col. i. 12. (w) Psal. cxxxiii. 33.

the Exercise of his Power and Justice *He is there* (x): As indeed, with Regard to his *Divine Omni-presence*, He is, and cannot but be *every where*.

But besides his Immenfity, there is a *special and gracious Presence* granted to his peculiar People, to faving Ends and Purpofes. This *gracious Presence of Chrift* was what the *Apostle* wifhed for: An Intimacy of Acquaintance with Him, and a near Enjoyment of his Presence, being implied in *his Defire of knowing him*, expreffed immediately after the Text.

Upon *this gracious Presence of Chrift* every Believer fets the higheft Value: And fo indeed he ought. For in a Spiritual Senfe, it is *his Life*, his *Light*, his Health, his Strength, his Peace, his Comfort, and *his All*. Without it, he can have *no Satisfaction*, or *Reft*, in any Thing that he enjoys. He allows it to be an *unfpeakable Privilege*, to be interefted in *Chrift's Mediatorial Characters*, to be taken into a *Covenant-Relation*, and favoured with *Covenant-Blessings*: But after all he finds, that there is *no Contentment* without a daily refreshing Experience of *the fpecial and quickening Presence* of his *Saviour*.

This is a Bleffing, that he needs in *every Duty*, and in *every Ordinance*, that he may be effectually *taught to profit* by all. He needs it, under *every Dispensation*, and Event of Providence. And are not You fenfible, my grieving Friends, that *You need it*, to fatisfy the prefent
awful

(x) Pfal. cxxxix. 8.

lawful Rebuke, and to support You under *the heavy Loss* which You now sustain? Certainly in this, and all other Cases, *the Presence of Christ* is *needful*. It is so *in Adversity*, to prevent Fainting, by assuring us that we are delivered from the Curse of the Affliction; and *in Prosperity*, to preserve from the Snares of a comfortable Situation. It is *necessary*, to strengthen against the Motions of *indwelling Sin*, against the evil Suggestions of *the wicked One*, and the constant Opposition we meet with, whether from our avowed *open Adversaries*, or from our secret and more dangerous *Enemies within*. Yea, it is *necessary*, to *keep us humble*, under any remarkable *Attainments*, either in the Gifts, or Graces of *the Spirit*; and after any happy *Enlargement*, in the Service of GOD, or in any delightful Attendance upon his Appointments.

It is not therefore *the Company* of the *best Christians*, of the *best Ministers*, or *Saints* upon Earth; no, nor *the Company* of the *Holy Angels* themselves, could this be enjoyed; that could *satisfy* the Believer, without *the Presence* of his *well-beloved Lord*. For he is clearly apprized, that he *stands in need of This*, to be his Protection and Comfort in this World, as well as the Sum of his Blessedness and the Height of his Glory in the World and State above.

Having thus considered what is included in the Desire to *win Christ*, I now pass on,

III. To shew what is included in the Desire to *be found in Him*.

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The Matter of *this Desire* may be opened under *several Heads*. And as the *Privileges* I shall mention, were from Eternity fixed upon in the *immutable Purpose* of GOD; so they are inseparably connected in the *Desire*, as they certainly shall be in the *Experience*, of all that are *Saints indeed*; who cannot but *wish*,

1. To be found in his *Covenant*.

We read in Scripture of *Two Covenants*, and no more, that divide the whole World. These are the *Covenants*, which GOD made respectively with the Two publick Representatives, the *First* and the *Second Adam*.—These *Covenants* are distinguished; one by the Name of the *First* or the *Old Covenant*, which is the *Covenant of Works*; the other by the comfortable Name of the *New* and *Everlasting Covenant*: And this is the *Covenant of Grace*.—According to the Constitution and Settlement of the *Old Covenant*, the *First Man Adam*, the common Parent of Mankind, was appointed by GOD to be the *Federal Head* of all his Posterity and natural Descendants. And in the Constitution of the *New Covenant*, CHRIST the *Second Adam*, the *Lord from Heaven*, was made by the same Divine Authority the *Federal Head* of all the Chosen; who shall be a *Seed to serve Him*, that shall be accounted to the *Lord* for a *Generation* (y), and will in the End appear, to be really a *numerous Offspring*, tho' comparatively but a *Few*.

To

(y) Psal. xxii. 30.

To one, or the other, of these *Two Covenants*, every Man upon the Face of the Earth belongs: And in one, or the other, of these *Covenants*, will every Man be found, at the Hour of Death, and in the Day of Judgment. *All Men are born under the First Covenant: But the Redeemed of the Lord*, being effectually called, are no longer under the Law, but under Grace (z). They that are suffered, according to the wicked and mad Choice of their own Hearts, to live and die in Sin, will at last be found in the *Old Covenant*: And such must die Eternally. But all the *Chosen of the Lord*, being quickened and renewed by Grace, live unto GOD: And these, being found interested in *Christ's Everlasting Covenant*, shall live for ever.

It must therefore be a Matter of vast Importance, to be delivered from the *Old Covenant*, and in Pursuance of GOD's everlasting Love to be effectually drawn by his Loving-Kindness (a), and actually brought within the Bonds of the *Covenant of Grace*.

Believers are aware of these Things; and cannot therefore but desire to be found in *Christ*, and in his *Covenant*. They are convinced, that there is not any other *Covenant* whatever, that can give Life, and Salvation to those that have sinned, but this only. But as to this *Covenant*, they apprehend it to be the *Foundation of GOD*, which standeth sure, having this Seal, *The Lord knoweth them that are His* (b). And all that

D 2

are

(z) Rom. vi. 14. (a) Jer. xxxi. 3. (b) 2 Tim. ii. 19.

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are found therein, shall likewise obtain the farther *Desire of their Heart*, which is,

2. To be found in *His Righteousness*.

The *Righteousness of Christ*, how much soever it is *sighted* by the proud *Pharisee*, by the *carnal Professor*, the conceited *Moralist*, or the *Free-Thinkers* of this or any Age, yet has always been *highly renowned* and extolled in *Scripture*, both by *GOD* and *Man*. It was from the great *Faithfulness* as well as *Kindness* of *GOD*, that it was *revealed*, to be received and *rested upon* by the *Faith* of his People; which is one Thing included, in its being said to be *revealed from Faith to Faith* (c).

It is particularly called *the Righteousness of GOD* (d), and¹ (in the Words that follow the Text) *the Righteousness which is of GOD by Faith*. And there is a proper Foundation, yea the highest Reason, for these *sublime Characters* and glorious Descriptions to be given of it: For it is *an everlasting Righteousness* (e), which was wrought out and *brought in*, according to the *Appointment*, and in Answer to the *Decree* and Command of *GOD*; and abides ever *the same*, like the Blessed Redeemer Himself, who is called *the Lord our Righteousness* (f).

And hereby we are taught farther, that *this Righteousness* has for its immediate *Efficient* and *Author* a Person that is *truly GOD* as well as *Man*,

(c) Rom. i. 17.

(d) Rom. iii. 21, 22. x. 3.

(e) Dan. ix. 24.

(f) Jer. xxiii. 6.

Man, even CHRIST, the *Eternal Son* of the *Eternal Father*; who of his own sovereign Pleasure readily complied with the *Father's Proposal*, and of his own free Submission and voluntary Condescension became the infinitely glorious and only inherent Subject, in whom *this Righteousness* does for ever dwell.

Again, It is a *Righteousness*, which is every Way compleat and perfect. It fully answered all the Demands of the Justice and Law of GOD, and was suited to all the Purposes of his Glory in the Recovery of his People. It was therefore infinitely worthy of the *Divine Acceptance*, and could not fail of effecting the immediate Design for which it was intended: And this was the Procuring Pardon and Salvation for Sinners lost thro' the Apostacy of the *First Adam*, and exposed to farther Misery thro' the heinous Provocations of their innumerable actual Transgressions. And for the Sake of *this Righteousness* GOD is so well pleased (g), that He will justify fully, and save Eternally, all that are found rightly trusting in it.

Surely then, it is justly denominated by this high Appellation *the Righteousness of GOD*, and fitly termed *the Righteousness which is of GOD by Faith*: Especially, since moreover it is a *Righteousness*, which is the Gift of GOD (h); a *Righteousness*, which He has revealed in the Gospel, which He imputes unto and accepts for all the Chosen and Redeemed of the Lord, and whereby all Israel shall be justified (i), when-
ever

(g) *Isai. xlii. 21.* (h) *Rom. v. 17.* (i) *Isai. xlv. 24, 25.*

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ever the *Spirit of Christ* shall enable them by *Faith* to receive and plead it. And the Man that is helped to do this in Sincerity, may greatly rejoice in the Lord, yea his very Soul may be joyful in his GOD; for He has clothed him with the Garments of Salvation, and covered him with the Robe of Righteousness (k): So that at the Last Day, being found in Christ, not having his own Righteousness which is of the Law, but that which is thro' the Faith of Christ (l), the Shame of his Nakedness shall not appear (m); but he shall be acknowledged by the infinitely pure and holy God Himself, to be all fair (n), without Spot, and unrebukeable, at the Appearing of our Lord Jesus Christ (o).

From such affecting Considerations as these, would the Saints be found in Christ's Righteousness, and not their own, living, and dying, and at the Day of Judgment.—But what they further wish, is,

3. To be found in Christ, as their Head of vital Influence.

That there is a vital Union betwixt Christ and Believers, is plainly the Doctrine of the Scriptures. And it is there represented by a Variety of Similitudes, and instructive Images; that the Defectiveness of one, to lead us into just Apprehensions about Spiritual Things, may be made up by the Help of another.

Thus

(k) Isai. lxi. 10. (l) Philip. iii. 9. (m) Rev. iii. 18.
(n) Cant. iv. 7. (o) 1 Tim. vi. 14.

Thus we are taught, that in several Regards *the Union* betwixt *Christ* and *Believers* very much resembles *that* between *the Vine* and its *Branches* (p). This Illustration shews us, that *the Saints* have their *Growth in Grace* from *Christ*, as *the Branches* from *the Root*: And that their *Fruitfulness* in Faith and good Works depends upon the *Succour* and *Virtue*, which they derive from Him. The same *Jesus*, who is *the Lord* their *Righteousness*, must also be their *Strength* (q). From Him they must continually receive a *fresh Supply*; or they immediately *wither* and decay. For they can no more *live upon the Grace* which they have *already received*, than a *Branch* could *live* after an *Amputation* from *the Vine*, or thrive, if the *Communications* from *the Root* should be obstructed.

But lest by that *single Emblem* we should be tempted to overlook *the Apostacy* of our *Nature*, and the *Vileness* of our fallen State; or lest we should forget, that we were originally *under the First Adam's Covenant*, and sprung from a *corrupt Root*; we are admonished, that *this Union* is effected, thro' the wonderful Operation of the *Holy Ghost*, in the Way of a *Spiritual* and *Supernatural Ingrafture* (r). But then we are assured, that herein *GOD* takes a *Method* *contrary to that of the Husbandman*; who chuses a *good Cyon* to correct and meliorate a *bad Stock*: Whereas, in the Case before us, it is *quite the Reverse*. For here, we that are no better than *Branches of the Wild-Olive Tree*, are cut off
from

(p) John xv. 5. (q) Isai. xlv. 24. (r) Rom. xi. 17,—24.

from a bad Stock, and ingrafted into a good one, that the very Nature of the Branches may be altered and changed for the better. This sets forth the Glory of the Grace, by which this Union is effected.——And that this may be the constant Matter of our Admiration, we should ever remember, that we were Gentiles in the Flesh (s).

From these Hints we may learn *the absolute Necessity* of this Union: Since without a real *Implantation into Christ*, let a Man's Profession, let his Gifts, his Attainments, and Services, be what they will; when *Death* comes, *all* shall be *taken away*, and the Man himself *shall be gathered as a withered Branch, to be cast into the Fire, and burned (t)*. The Believer therefore, being well apprized of this, cannot but *wish* to be *found in Christ*, as his *Head of vital Influence*; lest while he lives, he should be *an empty Vine, bringing forth Fruit unto himself (u)*; and lest when he die, he should be *cast forth as a withered Branch* to be consumed. For *without this Union*, he can neither delight in *the gracious Presence of Christ* upon Earth, nor be fitted for the Enjoyment of *his glorious Presence* in Heaven.——Again, It is the earnest *Wish* of the Believer,

4. To be *found in Christ*, as his *Refuge*, his *Ark*, his *strong Habitation*, and *perpetual Dwelling-Place*.

From

(s) Eph. ii. 11.

(t) John xv. 6.

(u) Hof. x. 1.

From many Considerations he perceives, that he must thus *be found in Christ*, or be undone for ever. He has seen his Case, to be like that of *the Man-slayer*, when *the Avenger of Blood* pursued him, who could *no where be safe but in the City of Refuge* (w): — Or like that of *Noah and his Family*, who must have *perished* in the common Destruction of the World, had they not been found *in the Ark*, that they might be *saved* (x). — He sees himself to be now surrounded with *Enemies*, that would certainly *devour him*, was he not found *in Christ* as a *strong Habitation*, whereunto he may continually resort for Safety (y). — He knows, that *at Death* there can be *no Escape from Ruin* for any but those, who have *the Munition of Rocks* to be their *Place of Defence* (z), who *die in the Lord* (a), and *sleep in Jesus* (b): And when the Soul shall be dislodged from the Body, *they must be miserable*, who have not *Christ* to be their *City of Habitation*: For He that *has been the Dwelling-Place* of his People upon Earth *in all Generations* (c), must be the Place of their Residence and Rest in the Regions of Glory.

It is then for the most important Reasons, that the Believer *wishes to be found in Christ*. He would be *found in His Covenant*, knowing this to be the Spring and Source of all Salvation: — And *in His Righteousness*, as that
E alone,

(w) Numb. xxxv. 10, 11. (x) Gen. vii. 23.

(y) Psal. lxxi. 3. (z) Isai. xxxiii. 16. (a) Rev. xiv. 13.

(b) 1 Thess. iv. 14. (c) Psal. xc. 1.

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alone, which can be his Title to Eternal Glory. — He would be *found in Him*, as his *Head of Influence*; for it is only thus he can be introduced into the actual Participation of the Blessings of the Covenant. — *In Him* also would he be *found*, as *the only Covert*, that can save him from all Storms of future Vengeance, and be his *perpetual Security*, to the Eternal Blessedness and Rest of his Soul.

Thus I come to the *last General Head* proposed, under which I shall, in a Way of APPLICATION,

IV. Direct to some suitable *Improvement* of the Hints contained in the Language of the *Text*.

Here I shall observe, that the *Greek Word* *κεκτηνω* signifies in general, *to make a Gain* of any Thing. And since, in *Ver. 14.* the *Apostle* speaks of *the Prize of the high Calling of GOD in Christ Jesus*, from thence I think we may conclude, that he used *this Verb* in the Text, with an Allusion to the *Olympic Games*, which were well known at *Philippi*, the chief City in that Part of *Macedonia*: Hereby signifying *the Vehemence of his Desire to gain Christ*, as *the Prize* which he most earnestly wished for above any other Crown whatever. Our *Translators* therefore have justly rendered the Word, by *win*; that I may *win Christ*. The Allusion then gives us *several useful Hints*, which I shall just mention as the proper Grounds of a serious Address

Address to this solemn Assembly, met upon the present melancholy Occasion. And from the Language in the *Text* we may learn,

1. That *Christ* is a *Prize*, of the *most inestimable Value*.

How can it be otherwise, since He is *All in All*? In Him there is a *Complication of all Good*. He that *wins Christ*, with Him *wins Righteousness*: Consequently, he *wins* Pardon of Sin, Acceptance with *GOD*, Victory over Enemies, compleat Salvation and Eternal Life, with an *Inheritance*, yea a *Crown of Glory*, that is *incorruptible, undefiled, and that fadeth not away* (d).

In this *complex Sense*, I apprehend, the *Apostle* eyed *Christ*, as the *Prize* at which he was aiming. And certainly *Christ* is the *highest Prize*, for which a Man can *wrestle, fight, or run*; and the *best Prize*, that any awakened Sinner could *wish to win*.

Let us then esteem Him, as *infinitely preferable* to all the Enjoyments of Life, to all the Pleasures of Sin, and Delights of Time. For there is not a *Gourd* upon Earth, but what has a *Worm at its Root* (e). Here is nothing but *Vanity and Vexation of Spirit* (f); as in a little Time, all who at present are content to have *this World for their Portion*, will be obliged to acknowledge: Whereas *CHRIST causes those that love*

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and

(d) 1 Pet. i. 4. (e) Jonah iv. 7. (f) Eccles. ii. 26.

and win Him, to inherit Substance (g): And all that love Him in Sincerity, shall certainly win Him. He gives Riches and Honour; durable Riches, and Righteousness (h); even Righteousness of that infinite Value, as to justify at the Bar of GOD all that are interested in it. And this is what the Sinner needs above all Things: Tho' such a Righteousness he can no where have, but in Christ alone.

Thus the Apostle preached: And, receiving his Instructions from the Apostle's, and from the other inspired Writings, thus your dear Pastor taught; and thus he believed. This he declared and testified many Ways, and upon all Occasions: But particularly, in a Letter he sent to a distant Friend in the Country, just after a very dangerous Fit of Sicknes, at the latter End of the last Year; when he was brought within the near Views of Eternity, and expected, (as his Pen declared,) that before the Time of his Writing he should have been free among the Dead.

The Letter appears to have been wrote under much bodily Weakness; its Date running thus, "From my Bed." But that his Faith was in a lively Exercise, is manifest from the Passages contained in it, which I shall presently give you. For tho' I am forbid to say any Thing in his Praise, yet this must not debar me from telling, how the Grace of GOD was magnified in him; nor how our merciful LORD shewed forth all Long-Suffering in him, for a Pattern and

(g) Prov. viii. 21.

(h) Prov. viii. 18.

and Encouragement to Others, who would gladly believe on Christ to Life everlasting (i).

I think myself at Liberty therefore, notwithstanding *the Injunction* I mentioned in the Beginning of this Discourse, to communicate some Passages out of *that*, or any other of *his Letters*, which some Friends have kindly sent me for my own Perusal: Wherein I meet with many Things, well adapted to serve the most spiritual Purposes, and to promote an happy Improvement in the Christian Life.

Such, in particular, I take those Declarations to be, which in the most genuine Manner testify, how his humbled believing Soul treated *his own Righteousness*; and what an holy Admiration he had of *the imputed Righteousness of Christ*. His Frame and Disposition in both these Respects, he freely discovered, in that long, but most friendly and Christian *Letter*: A Part whereof now follows.

“ One Lesson, *says he*, I have learnt by this
“ Affliction, which I never knew before so
“ perfectly, I am sure, not so feelingly; that
“ is, the Need and Efficacy, the infinite Merit
“ and Conscience-pacifying Virtue, of *the Blood*
“ of Christ; when Death and Judgment appear
“ in View, and the Soul has not *one good Work*
“ he can call *his own*, were he sure he might
“ plead it at God’s Bar. What must that Soul
“ do, upon the Edge of an Eternal World, who
“ has not *one good Work* he can call *his own*?
“ whom the Law charges with Guilt, whom
“ Conscience

(i) 1 Tim. i. 16.

“ Conscience condemns for it; who sees Jus-
 “ tice armed with Vengeance to execute the
 “ Law’s Curse, and himself about to fall into
 “ the Hands, and be arraigned before the Bar,
 “ of the living God; who has *no Worthiness*
 “ to recommend him to the *Blood of Christ*;
 “ nothing but *Guilt and Terror, Sin and Un-*
 “ *cleanness*, all about him? What an Hell must
 “ there be in such an one’s Conscience, were
 “ there not a CHRIST ready at Hand to help
 “ him; and had not that Soul Liberty, with-
 “ out any Merit on his Part, to venture upon
 “ Him? Had I been sent to *Works* to recom-
 “ mend me to *Christ*, to make me welcome
 “ to the Blessed *Jesus*, I had been undone. I
 “ must have called the Man who had preached
 “ this Doctrine, no *Messenger*, no *Interpreter*,
 “ *one among a Thousand*; but have judged of
 “ him, as One sent to torment me before the
 “ Time. Ministers know not what they do,
 “ when they send poor Souls to the Law for
 “ Life. *The Law is become weak through the*
 “ *Flesh*. No Man can keep the Law; there-
 “ fore can none be saved by it. God’s antient
 “ Eternal Law is as much as ever the Rule of
 “ Righteousness: No New Law is substituted in
 “ the Room of it, *This Law* CHRIST ful-
 “ filled; and by His Obedience to it must the
 “ Sinner be justified. — There is Virtue
 “ enough in *His Blood*, to cleanse from all
 “ Sin; Merit enough in *His Righteousness*, to
 “ set aside all Creature-Unworthiness. — Whoso-
 “ ever

“ ever applies to *Christ*, as a guilty perishing
“ undone Sinner, and relies on Him, *has Eter-*
“ *nal Life*. He that *trusts GOD*, honours
“ Him : And no one ever yet gave Him Cre-
“ dit, to his own Loss. This, This is the
“ Doctrine of the Gospel : That there is Par-
“ don, Righteousness, Life, and Salvation *in*
“ *Christ*, for all that come to Him ; and that
“ we come, not encouraged by any preparatory
“ *Works of our own*, any supposed *Worthiness*
“ we find within, but purely upon the Footing
“ of *His own Promise*, upon the Credit of
“ His own faithful Word, as a GOD of Truth,
“ *a GOD that cannot lie* ; that we come, for
“ Worthiness, for Acceptance, for Righteous-
“ ness, for Life. We have *none of these*, be-
“ fore the Venture of Faith is made upon
“ CHRIST. Blessed be GOD for that sweet
“ Word, *GOD which justifieth the Ungodly !*
“ Thus Justification finds us, though it does
“ not leave us so. A New Nature accom-
“ panies a New State : And those whom
“ GOD *justifies*, He does also in Measure
“ *sanctify*.” —

Thus nearly did *his Sentiments* and *Expe-*
rience agree with *the Apostle's* : No Wonder
therefore, that he should speak so much in *his*
Language ; nor that he should so earnestly *wish*
with him *to win Christ*, since he believed Him
to be a *Prize of the most inestimable Value*.

But again, From this Phraseology of the *Text*
we learn,

2. That None can justly *hope to win this Prize*, but they that *strive for it*.

The Course of the *Christian Life* is frequently compared in Scripture, to the robust and vigorous Exercises of *Wrestling* and *Running*: In which Engagements, Persons are obliged to *exert themselves* to the utmost of their Strength and Agility, or they cannot expect to *win the Crown*. This shews us, that *the Gospel Prize* is not to be obtained, without much earnest *Wrestling with GOD in Prayer*, much *Diligence* and *Watchfulness* in the conscientious Discharge of all the *holy Duties of Religion* towards Him, as well as those of *Sobriety* and *Righteousness* with Regard to ourselves and our Fellow-Creatures; nor without much *Resolution* and *Courage*, in *Warring* and *Fighting* against all the Enemies of our Salvation.

To receive *Christ Jesus the Lord* and to walk in Him (*k*), humbly to receive and rest upon His *Righteousness*, and openly to profess our Dependance upon *that alone* for our Justification at the Bar of GOD, are *very difficult Matters*, which, both as to Temper and Practice, meet with *much Opposition*; as all know, who in good Earnest have made the Attempt.

Let us then, in the Name and Strength of the LORD, *quit ourselves like Men* (*l*); resolutely fighting against *the Lusts* and *sinful Pleasures*, to which *the Flesh* is naturally addicted. These

are

(*k*) Col. ii. 6. (*l*) 1 Cor. xvi. 13.

are termed in Scripture, *our Members which are upon the Earth (m)*: and though they are as dear, as *a Right Eye*, or *a Right Hand (n)*, they must *all be mortified*. — Let us strive against the secret Legality and Pride of *our Hearts*, which are naturally wedded to the *Old Covenant*, and strongly set against the Way of Salvation by the *Righteousness of Christ alone*. Are there any in *this crouded Assembly*, that are now under some hopeful Awakenings of Conscience? let me solemnly beseech and charge You to watch, lest, in seeking for Safety, You go about to establish your own *Righteousness (o)*: A Practice, which, if Grace prevents not, will prove in the End *worse than Labouring in vain*: For it strengthens a Man's *Enmity* against the *Righteousness of Christ*, and can only change a wanton *careless Professor* into a *proud Pharisee*; who not only remains a *guilty Sinner*, but becomes *twofold more* an Heir of *Wrath and Child of Hell (p)*. — Let us also watch and strive against the *corrupt Reasonings*, and *perverse Disputings*, of those polite, those ingenious, and learned Gentlemen of the World; who would have us think it a Sort of *an Absurdity*, for any to hope to be justified, *not by their own Righteousness*, but *by the Righteousness of Another*. May it, in God's Time, be the Mercy of those Gentlemen to see, (in the mean while however, let us be fully assured,) that for a guilty lost Sinner to be *pardoned* and *accepted* through the

F Mediation

(m) Col. iii. 5. (n) Mat. v. 29, 30. (o) Rom. x. 3.
(p) Mat. xxiii. 15.

Mediation and Righteousness of CHRIST the Son of GOD, is the only possible Way of Salvation. It is a glorious Method of Recovery, which abounds with the richest Grace, and at the same Time carries in it the fullest Manifestation of the Righteousness and Purity of the Divine Nature. Of all the Works of GOD therefore, this gives the highest Display of His infinite Wisdom and Prudence.

Whatever then shall be *the Opposition* we meet with from any Quarter, whether *from within, or from without*, let it not in the least discourage us; but only excite us to the greater Diligence and Vigour, in *striving to win Christ*. For no Man can warrantably hope to *gain this Prize*, without many sharp and sore *Conflicts*. Let us then *strive*, and let us *do it heartily* (q): And since it is our indispensable Duty, and a Matter of the greatest Importance, May the LORD quicken and enable us to do it *immediately*, instantly, without any Delay! — Soul, *Boast not thyself of to Morrow, for thou knowest not what a Day may bring forth* (r). By the present *startling Dispensation* we are afresh admonished, that *Death* is hastening its Approach to us also. And when once it receives its Commission, it *saves None*. If either the *Prime of Life*, or an *eminent Usefulness* in the best Cause upon Earth, could have been a *Protection* from the Stroke of *Death*, we are ready to think, *our highly esteemed Brother*, had not been *snatched away* in such a speedy Manner, at

(q) Col. iii. 23.

(r) Prov. xxvii. 1.

at a Time when his Departure was *little expected*; but had still been spared among *the Living, the Living, to praise GOD (s)*; as, notwithstanding this grieving Occasion of our present Lamentation, we are *bound to do this Day, and all our Life Time.*

And to this *I my Self*, in particular, am under the strongest Obligations; in that I, a poor unworthy Hell-deserving Creature, have been *so remarkably recovered* from the very Brink of the Grave; and *thro' the Tender Mercies of the Lord*, (in Answer, I am persuaded, to the *many importunate Prayers* repeatedly put up for me, both by my dear *Christian Friends*, and by my affectionate *Brethren in the Ministry*,) have been in some happy Measure *restored* from that very weak and *uncomfortable Condition*, in which for a long Season I was *laid aside*, utterly incapable of any Publick Service; and am *still preserved*, while many *eminent Servants of the Lord*, much better fitted for the Work of the Gospel, than ever I was, or can expect to be, are *laid in their Graves*. During the Continuance of my frail Life, let my kind Friends *farther pray* for me; *pray*, that I may see Him, *whom my Soul loveth*; and that, having *found Him*, I may *hold Him*, and not let Him go, until I have brought Him into my Mother's House, and into the Chamber of her that conceived me (t); that I may be blessed of God, to be the happy Instrument in His Hand, of *reviving the Power* of vital Religion and real
F 2 Godliness,

(s) *Isai. xxxviii. 19.*

(t) *Cant. iii. 4.*

Godliness, in the Hearts and Lives of *other Christians*, having it first raised to a *more flourishing Condition*, than I ever yet experienced, in *my own Soul*.

Ministers, we know, stand *equally in Need* of Salvation, with *the People*: And Godly evangelical *Ministers* desire to be *saved* by the same *imputed Righteousness*, which they conscientiously and fervently recommend to be by Faith received, and relied upon, by *their Hearers*; even *the Righteousness of Christ*, and no other. Nor is there any Instance of *Duty* or *Self-Denial*, that we *press upon You* in your *striving for this Prize*, but we heartily and earnestly desire to be *enabled through Grace* to come up to the faithful Discharge and steady Practice of it *our Selves*.

This, I cannot but believe, was the gracious Disposition and Temper of *our departed Brother*. For the Words of the *Text*, it seems, lay *with much Weight* upon his Mind *above a Year ago*, when he first communicated *his Desire* to have them *preached upon* after his Decease; which Request he renewed, but a little before his Death, *in his last Illness*. For he himself was *deeply convinced*, that there is *no other Prize* comparable with this, which the Gospel sets before us; and that there is *no gaining this glorious Prize*, without entering into *many Combats* with our Spiritual Enemies, nor without *resisting* (even unto Blood, if we are called to it,) in *striving against Sin* (u). It was therefore

u Heb. xii. 4.

fore *Matter of great Concern* to him, both living and dying, that *You also* might be ever *very sensible* of the Importance of these Things, and *duly affected* with them. This, I apprehend, was his View, in leaving *these Words* to be the *Subject* of the present Discourse. The LORD grant, that this Design may be abundantly answered! — The Phrase in the *Text* does farther teach us,

3. That if we would *strive successfully*, we must *strive lawfully*.

Among the *Antients*, there were Rites and Customs, Laws and Rules, to be observed by those that would *win the Prize*. And the *Apostle* lays it down as an undoubted Maxim, that *if a Man strive for the Mastery, yet is he not crowned except he strive lawfully* (w): Which can never be done in Spiritual Things, but by a Conformity to the *Directions* and *Rules*, established by the Divine Authority of *Christ* in the Revelation of *His Word*. And whether the *Christian's Life* be compared to a *Race*, or to a *Warfare*, there are *special Instructions* suited to each of these Representations.

Is it a *Race*? then let me intreat You, Dear Friends, to see to it, every Soul for himself, that You *start fair*; *entering in at the Strait Gate* of Regeneration (x); in which *neither Circumcision, nor Uncircumcision*, nor any other Party Distinction, *avails any Thing*, but a New Crea-

(w) 2 Tim. ii. 5.

(x) Mat. vii. 13.

Creature (y), or Faith which worketh by Love (z). Think it not then sufficient, that You profess yourselves, or that You are thought by others, to be in the right Way, unless You came in by the Door (a) which the Gospel has opened for us. And if this Mercy has been obtained, then let it be our Care to keep the Course, and to run in the Way, which the LORD has appointed. Let us not content ourselves, with being in the High Way of Profession and external Worship, without conscientiously walking in the secret Paths of Holy Communion and Fellowship with God. Let us lay aside every Weight, and the Sin which doth most easily beset us (b). Let us with Patience and Submission take up our Cross daily (c); leaving all to follow the Lamb, wheresoever He shall see fit to lead us, And let us be sure, from the First to the very Last Step of our Race, to run, looking unto Jesus, keeping the Eye of our Souls steadfastly fixed upon Him, as the Author and Finisher of our Faith (d).

But if we would win this Prize, there must be *Fighting*, as well as *Running*. And here, the *strictest Discipline* is to be observed. In this View, it is necessary that we enquire, Whether we have been made a willing People in the Day of the Lord's Power (e)? whether we are entirely won over into the Redeemer's Interest? whether we have given Him the Heart (f), and
 sworn

(y) Gal. vi. 15. (z) Gal. v. 6. (a) John x. 1, 2.
 (b) Heb. xii. 1. (c) Luke ix. 23. (d) Heb. xii. 2.
 (e) Psal. cx. 3. f) Prov. xxiii. 26.

sworn Allegiance to Him? Let us seriously ask, Have we *truly repented* of our former Service to our old Masters, Sin and Satan, and from the Heart *renounced* our former Adherence to the Old Covenant? Have we *put off* the Old Man with his Deeds (g), and *put on* the New Man, which after GOD is created in Righteousness and true Holiness (h)? Are we clothed with the Armour of Light (i), yea with the whole Armour of GOD (k)? Is it our Aim, to fight the Lord's Battles in His Strength? Are we strictly careful to keep the Faith of Jesus, and at the same Time diligent in keeping the Commandments of GOD? Without Holiness no Man shall see the Lord (l): And they only, who abide in the Doctrine of Christ, are likely to win Him: Neither can any have Power over the Angel and prevail (m), but they that are strengthened with Strength in their Souls by the Spirit of GOD. Are we sensible, it is our Mercy, that we are not to go a Warfare at our own Charges (n)? And do we esteem it as a wonderful Privilege, that we are allowed to be strong in the Grace that is in Christ Jesus (o)? In all our Conflicts, have we a single Eye to His Glory, and do we rely upon Him as the Captain of our Salvation? Are we watchful, that we may ever serve from Life, and not for Life; and that all our Obedience and Services flow from the Principles of Faith

(g) Col. iii. 9. (h) Eph. iv. 24. (i) Rom. xiii. 12.
(k) Eph. vi. 11. (l) Heb. xii. 14. (m) Hof. xii. 4.
(n) 1 Cor. ix. 7. (o) 2 Tim. ii. 1.

Faith and Love, and not from a desponding, slavish, tormenting Fear?

Here perhaps some *weak Believers*, tho' truly gracious Souls, may begin to be *discouraged*. Being conscious that *their Fears* often gain the Ascendant *over their Hopes*, they are ready to conclude, that *all their Service* springs *only from Fear*, and *not from Faith*; and because their *Fears* are *many*, they are apt to think, they have *no true Faith* at all. In Answer to this, I shall only quote the following Lines out of one of *Mr. Hill's* excellent *Letters*; in which he says, — “ *Fear* argues an Absence
“ of Faith, but not a Want of it: It shews,
“ that the Principle [of Faith] is not in Exer-
“ cise, tho' not that it is not implanted. Our
“ Fear of losing the Presence of *Christ* argues
“ an Esteem for His Person, and a Value for
“ His Company: And Fear of our Want of
“ Faith justly infers a Sense of the Usefulness
“ and Excellency of this Heaven-Born Grace;
“ which we could never have, were it not im-
“ planted in our Hearts by the *Spirit of GOD*
“ that is given unto us. The Unregenerate
“ Man is no more subject to this *Fear*, than he
“ is capable of exercising *Faith*: He is as much
“ a Stranger to the one, as he is to the other;
“ because they both of them argue the Indwel-
“ ling of the same Principle, in the Person
“ that is the Subject thereof. The Certainty
“ of Grace may be as justly judged of by *our*
“ *Fears*, as by *our Faith*; tho' I cannot say,
“ that there is an equal Pleasure redounding
“ from

“ from the Judgment we pass of our Selves by
“ the one, as there is from that we pass by the
“ other. *Faith* and *Fear* both suppose the Ob-
“ ject they are concerned about to be desir-
“ able; tho’ in a very different Manner, the one
“ from the other: *Faith*, as it views and lays
“ hold on the Grace that is treasured up in
“ *Christ Jesus*, and communicates it to the
“ Soul in whom it resides; *Fear*, as it laments
“ the Loss of the Object, and is concerned that
“ it cannot enjoy the same Communications of
“ His Love, which it formerly did. There is
“ a *Fear* which is commendable; as well as
“ a *Fear*, that is to be avoided: A *Fear*, that
“ glorifies God, and is a Mark and Evidence
“ of the Truth of Grace; as well as a *Fear*,
“ that breeds Torment to the Soul in which it
“ dwells. If we are *not afraid* of offending
“ God, if we are unconcerned about Com-
“ munion with Him, and careless whether we
“ glorify Him by our Walk and Conversation;
“ then we may *justly fear*, that we have no In-
“ terest in his Love and Favour. But if our
“ *Fear* arises from the forementioned Springs,
“ tho’ it be not so desirable a Frame as *to be*
“ *strong in Faith* is, yet have we, notwith-
“ standing this, Ground of *Hope*, and Foun-
“ dation for *Praise*; in that our Hearts are
“ united to, and our Affections fixed upon, that
“ GOD who is pleased for wise Ends to with-
“ draw Himself from us, and be to us *as a*
“ *Way-faring Man that turneth aside to tarry*
“ *for a Night.*” — It is not for me to say,

but let others judge, whether in these Lines there was not a Specimen of *Mr. Hill's* being well qualified to *Speak a Word in Season to the weary Soul* (p), even from the very Beginning of *his Entrance* upon the Work of the Ministry: For this *Letter* was wrote in the Year 1734, before *this Church* had given him a Call to the *Pastoral Office*.

But to return, — From the Language in the *Text*, we may learn,

4. That it is not enough to *win the Prize*, that we *run well for a Time*, unless we *continue the Race and Combat to the End*.

Thus *our Lord Himself* taught *his Disciples*, saying, *But he that shall endure unto the End, the same shall be saved* (q). And here let me take the Liberty of a serious Address unto You, that are *the Members of this Church*. Your Case, I acknowledge, is very affecting and melancholy: But as You desire to *win Christ, and be found in Him*, Let me intreat You to *watch against all Impatience*; that there may not be in any of You so much as *a murmuring or repining Thought against GOD*, under this severe and awful Dispensation. And since I have it in my Power, I doubt not but that it will be very agreeable to You, if I point out a few Passages contained in *another* of your *Pastor's Letters*, wrote in the Year 1737, just after a *very heavy Affliction*, both in Body and Mind.

From

(p) *Isai. l. 4.*

(q) *Mat. xxiv. 13.*

From thence You may gather *very suitable Instructions* for Your own Support and Direction, under the present Trial; that You may neither *faint*, nor *offend*, tho' plunged, as it were, at once into this bereaved and sorrowful State. And as You desire to *remember him, that lately had the Rule over You in the Lord (r)*, to follow *his Faith*, and *imitate his Example*, in Submission to the Divine Will as becomes You, seek both an Agreement, and Establishment, in the Sentiments and Temper which he expressed in the following Lines.

“ I desire to be always looking within, and
“ living above : And then only can I upon
“ safe Grounds expect Soul-Prosperity. —
“ The *Headship of Christ* is the main Spring,
“ from whence our Comforts are to be fetched
“ at all Times. This is our safe Retreat, and
“ quiet Harbour, under the most gloomy Cir-
“ cumstances. Oh, *A Life of Faith*, what
“ Glory does it bring to *Christ* ! What Serenity
“ and Composure of Soul, to the *oppressed*
“ *Christian* ! — I hope, I am kept from de-
“ spising the *Chastening of the Lord*, and from
“ fainting under it. I see, I feel, *the Rod* ; and
“ yet I love it : Not one Stroke too much as
“ yet ; and if He goes on to contend, I will lay
“ mine Hand upon my Mouth. *A Friend that*
“ *slicketh closer than a Brother*, is a Mercy that
“ tastes the sweeter, the oftener it is observed.
“ The Veil is drawn aside, when Faith is
“ drawn forth into Act. And it is no rare
“ Thing,

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“ Thing, to see *an open Heart* with Him,
 “ when there is *a closed Hand*. We are not
 “ proper Judges of our own Wants: But we
 “ may say all of us, and *in the Spirit* we
 “ shall say, *Thou shalt chuse our Inheritance*
 “ *for us.*”——

Thus, my Brethren, under this severe Correction, let it be your Care and Prayer, that *in Patience* You may *possess your Souls* (s). Watch, that You put not *a wrong Construction* upon this frowning Providence, and then become *angry at it*. Take Heed, that You *be not offended* at any of the *Sovereign Acts* of the Government and Rule of the *mighty GOD*, your *everlasting Father* (t): For when *Clouds and Darkneſs* are round about Him, still *Righteousneſs and Judgment* are the *Habitation of His Throne* (u). Be assured, that *Mercy and Truth* shall ever go *before His Face* (w): And You have Reason to maintain the strongest Confidence in *His Promise*, that *all Things shall work together for Good*, to them that love *GOD*, to them who are the *called according to His Purpose* (x). The *LORD* grant, that *according to your Day*, your *Strength* may be (y)!

Suffer not *any Discouragement*, to perplex your Minds, or weaken your Hands. *Humble yourselves under the mighty Hand of GOD*, and *He shall exalt you in due Time*: Cast all your *Care upon Him*, and you shall find, that *He*
careth

(s) Luke xxi. 19. (t) Isa. ix. 6. (u) Psal. xcvi. 2.
 (w) Psal. lxxxix. 14. (x) Rom. viii. 28. (y) Deut. xxxiii. 25.

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careth for You (z). Call to Mind the past merciful Appearances of the LORD for this Church. Remember, how it was preserved in the Days of the great Mr. Gouge, when it was like a Bush in the Flames, and was not consumed (a). And after he had fought the good Fight, kept the Faith, and finished his Course (b), You were favoured with the truly evangelical and learned Ministry of the famous Dr. Ridgley. And when, having served his Generation in a Sphere of eminent and extensive Usefulness by the Will of GOD, he fell asleep (c), the LORD quickly pointed out and sent You the excellent Mr. Hill, whose Labours, through the Divine Blessing, have been the happy Means of your Establishment and farther Enlargement. These past Experiences are strong Obligations to future Dependance.

Watch, that in Your present destitute Condition, *there may not be in any of You an evil Heart of Unbelief, in departing from the living GOD (d). Tho' You are left as Sheep without a Shepherd, yet forsake not the Assembling of yourselves together; but continue in Prayer, and consider one another to provoke unto Love, and to good Works (e). Watch against all Divisions, Dissensions, and Emulations. Let no Providential Changes occasion any Lukewarmness, nor any Abatement in the Fervour of your Zeal for the Redeemer's Glory, and for each other's*
Spiritual

(z) 1 Pet. v. 6, 7. (a) Exod. iii. 2. (b) 2 Tim. iv. 7.
(c) Acts xiii. 36. (d) Heb. iii. 12. (e) Heb. x. 24, 25.

Spiritual Welfare. In every Step you take *in seeking a fresh Supply*, keep close to the Rule of the *Word*, and pray for the Guidance and Blessing of the great Shepherd and Bishop of Souls (f). In all your Proceedings, manifest a joint and hearty Concern for the Establishment of this Church, in the Faith and Order of the Gospel, as you have been taught (g). Let every Brother, and every Member, constantly aim at an uninterrupted and final Perseverance, in every Thing included in *standing fast in the Lord* (h): Knowing, that if any Man draw back, he will be so far from winning Christ, that as He Himself has declared, *His Soul shall have no Pleasure in him* (i).

But that this Advice may have the strongest and most solemn Inforcement, let it be considered, that by the Phrase in the Text, we are farther taught,

5. That every Man's Pretension or Claim to this Prize shall be particularly enquired into, and critically examined, at the Last Day.

In the Olympic Games there were Persons appointed, whose Office and Business it was, to judge of the Exercises that were performed, and to determine according to Rule to whom the Prize did of Right belong. In Allusion to this,

(f) 1 Pet. ii. 25. (g) Col. ii. 5, 7. (h) Phil. iv. 1.
(i) Heb. x. 38.

this, the *Apostle* speaks plainly of CHRIST, as *the LORD, the righteous Judge* (k); according to whose sovereign Authority, whose wise and just Determination in every Man's Case, *the Crown of Righteousness* shall be absolutely disposed of, and unalterably settled, in the most publick and solemn Manner, at *the Judgment of the great Day*.

And it should strike us with Awe to think, that He, who is to be *the Judge*, is a God of infinite Purity and inflexible Justice, who *hates all Workers of Iniquity* (l): A Judge, who *knows all Things* (m), who *searcheth the Heart, and trieth the Reins of the Children of Men* (n); who is Judge of our *Thoughts, Principles, and Designs*, as well as of our *Words, and Actions*: One that *needs no Information*; nor is it possible, that He should in the least be imposed upon, by any Means, or any Persons whatever.

So that if any among us shall dare to neglect any of the *Commandments* of GOD, and that in particular, that we should believe on the Name of His Son *Jesus Christ* (o), this is assuredly known, and shall be openly declared. And it is certain, that *such* can have no Right to this Prize; but *their Claim* will be publickly rejected, to their eternal Confusion and endless Ruin.

But to draw to a Conclusion, From this Expression in the *Text*, let us with the closest Attention observe,

Lastly,

(k) 2 Tim. iv. 8. (l) Psal. v. 5. (m) 1 John iii. 20.
(n) Jer. xvii. 10. (o) 1 John iii. 23.

Lastly, That whatever be the Solicitude, Diligence, and Care of a Believer, to *win this Prize*, he must after all *receive it as the Gift of Grace*.

In *Races*, which have been sadly the insnaring Diversions of the Age in this Land, let who will *win the King's Plate*, it must constantly be acknowledged, that *the Prize* originally came from *his Majesty's Bounty*. Strictly and properly speaking, they that *win it*, cannot be said to *deserve it*: Since no Equivalent is given for what is received. But it is in a much higher, and, beyond all Comparison, in a more glorious Sense, that, in the Case before us, *The Reward is of Grace, and not of Debt*.

Had I Time and Strength, there could be no Want of Matter for Enlargement here. But let me in the warmest Manner beseech You, my Friends, to take into the most serious Consideration what shall now be suggested in a few Words.

Let us ever remember, that the *Design of Salvation* originally sprang from *Grace and Love*.—What else could move *the Great GOD*, to *appoint a Way of Salvation* for those, who by their own Folly, Madness, and Sin, had *Shipwrecked themselves*? And to be sure, had it not been for the matchless *Love of GOD*, His own Son had never been *set forth to be a Propitiation thro' Faith in His Blood* (p). — Again, What but

(p) Rom. iii. 25.

but *Grace* could engage *the Son of GOD*, to descend into the lower Parts of the Earth (*q*), to become Poor, and (as it were) to empty Himself for a Time of His immense Riches and infinite Glory, *that thro' His Poverty* his People might be made Rich in Him (*r*)? — Further, What but the most sovereign *Grace* could move the eternally Blessed and Holy Spirit, to call us effectually, and quicken us to an upright and fervent Desire after this Heavenly Prize; when, thro' a most stubborn *Pride*, deeply rooted in our Nature, our Hearts were full of Opposition, Rebellion, and Enmity, against our Saviour and our GOD?

Whoever therefore is now become a careful and humble Seeker after Righteousness, for the Justification of his guilty Soul, not by the Works of the Law, but by the Faith of Jesus Christ (*s*); whoever is brought to an holy Admiration of the imputed Righteousness of Christ, and enabled by Faith to receive and put it on; let him for ever cry, GRACE, GRACE (*t*): For from First to Last, it is by Grace we are saved (*u*). “Or otherwise,” as Mr. Bradbury has justly observed, “we must resolve the whole
“Happiness of a Believer into his own Merit
“at the long Run. Christ deserves Heaven:
“But who deserves Christ? He makes us worthy of the high Calling: But who makes us
“worthy of Him? Here our Merit has no Room.
“In our Title and Claim to Heaven, we have

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“an

(*q*) Eph. iv. 9. (*r*) 2 Cor. viii. 9. (*s*) Gal. ii. 16.
(*t*) Zech. iv. 7. (*u*) Eph. ii. 5.

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*"an imputed Merit: But in our Relation to Christ,
" we have none at all; and must say, Thanks
" be unto GOD for His unspeakable Gift (w)."*

Whoever is become a *Follower of the Lamb*, he must, and cannot but, readily acknowledge with the *Apostle*, that it is *by the Grace of GOD* he is what he is (x). And all that win *Christ*, and are found in him, will at last and for ever own, that every Privilege, Blessing, and Benefit, included in this Spiritual and Heavenly Prize, even from the first Beginning of the Work of Grace to the utmost Perfection of it in Glory, was *entirely of Grace*; being freely applied by the sovereign Will of *the Spirit*, and kindly purchased thro' the rich and distinguishing Love of *the Son*, according to the eternal Election and unalterable Appointment of *the Father's* Grace. To each of the SACRED THREE, therefore, let us, with the whole *Church*, pay a distinct, but equal Worship, Praise, and Adoration, *throughout all Ages, World without End. AMEN!*

(w) 2 Cor. ix. 15.

(x) 1 Cor. xv. 10.



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